

Contributions

THE LORD'S SUPPER

G. W. RENCH

We have shown that the *facts* pertaining to the Jewish Passover cannot be reconciled in any sense with the *facts* underlying the last Supper of our Lord. The fact of time both in the killing of the lamb and its eating is in contradiction with the time of the Lord's Supper. Passage after passage of Scripture, as those already referred to, cannot be harmonized with well known facts, and have never been explained, neither can they be if we take the position that Jesus ate the Jewish Passover.

"But," says one, "what will you do with the fact that Jesus told the apostles to go and prepare the Passover that they may eat, and with the expression, 'and they made ready the Passover?'" I know that this is the great barrier in the whole matter. Matthew, Mark and Luke record these same expressions, and it is these which kept me in the dark for five years. I could not see how that Jesus would tell his disciples to go and "make ready the Passover," and then the word say "and they made ready the Passover," without he *meant* to eat it and *did* eat it. In fact this is the position I held for a long time. But while this position would seem to agree with the above Bible expressions, I soon found myself face to face with numbers of passages that my position squarely contradicted. I began studying with the idea in view that the facts must get me out of the difficulty. So in answer to the question as to what I will do with the above expressions, I say *let the facts as found explain their meaning*.

(1) The expression of Pilate, "But ye have a custom, that I should release unto you one at the Passover" coming as it did in the morning after Jesus had eaten his supper and without a word of dissent on the part of the Jews as to its being too late to do that now, is another proof that it was well understood by both Pilate and the Jews that the Passover had not yet been celebrated. The disciples coming to Jesus at the beginning of the Preparation day and asking where to make preparations for the Passover shows that they, too, understood the divine order. But the meal followed in a few hours, and of course before much preparation for the real Passover could have been made. When Jesus sits down to his supper (not the Passover, tho in its very early stage of preparation) he says, "With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not eat it, until it be fulfilled in the kingdom of God." If Jesus recognized the meal he was eating as the Passover, why does he say "I will not eat it, until it be fulfilled in the

kingdom of God?" He did eat of this meal, yet he says while doing so, "I will not eat it, until"—until something else occurs. These facts show that he did not eat the Passover, if he did send his disciples to begin the preparation for it. We must put such a meaning, therefore on his words, to go and prepare the Passover, as his course and words put upon it, and no other.

(2) "And they made ready the Passover." They did so far as time (which was but a few hours until Jesus came and explained it all—that he would not eat it) would permit. That the meal which they ate was not included in what they "made ready" is evident from John 13:29. "For some thought, because Judas had the bag, that Jesus said unto him, buy what things we have need of for the feast." How could the preparations have been completed and yet this thought in their minds? The meal which they were eating was completed, so the facts show that there was some other meal which had not entirely been provided for.

Says one, "Why did Jesus tell the disciples to go and make ready the Passover that they might eat when he knew that he would be in his grave when that time came?" That Jesus wished the disciples, for the few hours between the time of their asking where to prepare, and the Supper, to believe that he intended to keep the Passover, I have not the least doubt. But why? I don't know. I might write three or four pages as to what I think were the reasons, but they would still be my reasons. Jesus had in mind some reasons why he wished to wait until they were together in their last meeting but I might not get one of them if I should tell you what I think. Such a course is not strange in the light of his other work. Why did he tell the ten lepers whom he cleansed to go and show themselves unto the priests, when Jesus knew that he intended to heal them before they reached the priests? Did he want to fool them? No. Why did he tell the woman of Samaria to call her husband when he knew she had no husband? Are his directions to prepare the Passover any more strange, especially when they had but little time to make preparations until he stopped the proceedings? Why did he go to the garden when he knew it was there that the Jews would seek him? Was such a course dishonest? In Luke 24:28, it is said, "And they drew nigh unto the village, whither they were going: and he made as tho he would go further." Here it is expressly stated that he acted as tho he would go on when he did not mean to do so. It is certainly no more strange when he made as tho he would keep the Passover tho he knew he could not.

Whatever difficulty there may be in

accounting for his directions concerning the preparations for the Passover, they are few in number and easy of solution compared with the difficulties to overcome by taking the position that Christ ate the Passover.

NEVERTHELESS CONTINUE

C. H. WETHERBE

There is doubtless a large number of people, when they have committed some serious evil, and have paused long enough to feel the weight of their guilt of it, have concluded that they have forfeited all right to appeal to God for any further favors. They think that God will not give any more gracious heed to them. They are discouraged on account of their great sinfulness. This shows that they are not altogether hardened. They still have some tenderness of conscience. I think that this is a very good sign. They are not utterly indifferent, altho for awhile they feel hopeless. I recently read afresh the account of the Israelites' clamor for a king until God gave them Saul, yet under his own protest. God told Samuel that the people had rejected himself, and not Samuel, in demanding a king. And Samuel told the people that their wickedness was great in asking for a king, when God himself was their king. Then they acknowledged their sin in these words: "Pray for thy servants unto the Lord thy God that we die not, for we have added unto all our sins this evil, to ask us a king." But observe these words: "And Samuel said unto the people, Fear not: ye have indeed done all this evil, yet turn not aside from following the Lord, but serve the Lord with all your heart, and turn ye not aside." In substance he said: "Altho you have committed a great sin in doing what you did nevertheless continue to cleave unto the Lord with your whole heart." Samuel would not have the sinning ones lose all hope. He would have them repent of their sin, and the true way for them to show repentance was to turn to the Lord with all of their hearts and walk in his ways. Reader, tho you may have greatly sinned, yet continue to cleave to God in repentance and sin no more.

THE CHRISTIAN AND MISSIONARY ALLIANCE

B. C. MOOMAW

Rev. A. B. Simpson held his Nyak convention last week, at which collections amounting to \$6000.00 were realized, a very small part of which, however, was cash, the rest being pledges which are to be paid "as the Lord allows." A meeting of the Alliance is soon to be held in New York, where Mr. Simpson expects to raise \$100,000. Since it transpires, however, that these large sums are made up principally of pledges, many